

THE DISCOVERY

Of the *most dangerous*

Dead FAITH.

By the REVEREND
Mr. JOHN EATON, A.M.
Of Trinity College, Oxon,
And Fifteen Years Minister and Preacher, at
Wickham Market, in Suffolk.

Heb. iii. 12.

Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.



L O N D O N:

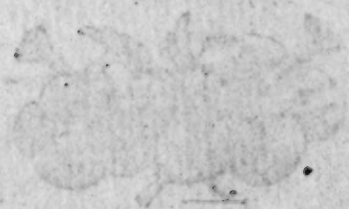
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DISCOVERY

Dead Faith.

MR. JOHN T. O'NEILL
and his wife, Mrs. O'NEILL,
and their children, and family,
of New York City.

The following is a list of the names of the persons who have been baptized in the Church of Christ, in New York City, during the year 1870.



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To the READER.

I Think I cannot introduce this book better than in the words of that eminent servant of Christ Mr. Robert Lancaster, in his preface to Mr. Eaton's honey-comb of free Justification, printed in the year 1642, the same year the second edition of this book was printed. 'I have, (says he) two, as it seems to me, very reasonable requests. First, that thou wouldst pass no censure upon the book or author, till thou hast fully and carefully examined it, by that unerring rule of God's word, whereby thou canst not be deceived, lest thou fall into the number of those that speak evil of those things which they know not, Jude 10. Secondly, that after thou hast done so, thou wouldst not suffer thy self to be swayed from judging according to that rule, by any respect whatsoever. Always considering how dreadful a thing it is, that the only rock of salvation, should be unto a man a stone of stumbling, and a rock of offence, whereat he should stumble, and fall, and never rise up again.' He also gives us the following Account of the Author himself, "His faith, and zeal, and diligence in doing his calling, and his faith and patience, and cheerfulness in suffering for the same, were so exemplary, that they are worthy to be set forth as a pattern; not only to all God's people and ministers now, but even to succeeding generations." "He came into a parish, where there was nothing but prodigious ignorance and profaneness, yet the Lord so wrought by his ministry, by his continual and wonderful pains both publickly, and from house to house; that in a few years the parish was generally reformed: Insomuch, that most children of twelve years old were able to give a good account of their knowledge in the grounds of religion; that there was none that walked disorderly or unbecoming the gospel, but they were by him exhorted, admonished and reprov'd publickly and privately, or both as the matter required. For he commonly spent three days weekly in going from house to house, to enquire the state of his people, how every one

both young and old, had profited both in faith and life, by hearing the word." Vindic. of the gospel with the establishment of the law, p. 155, 156. "Whereas (says he further) Mr. Gataker complains of Mr. Eaton's sharp and harsh expressions, I doubt not, but if there were any such that were unnecessary, he and others have requited him double. As for me, as I desire not to have any man's person in admiration, so I desire not to vilify any from the greatest to the meanest, from the wisest to the weakest understanding. Only I desire, that the truth may be spoken in love, which some may do with more vehemency than others, as occasion shall require. The same Apostle that saith restore some with the spirit of meekness, Gal. 6. 1. saith, reprove others sharply, that they may be found in the faith, Tit. 1. 14. The Lord teach us all to walk wisely towards all men, and to give no offence either to the Jews or Gentiles, or to the church of God, 1 Cor. 10. 32. Ibid. p. 138

The reason of my reprinting the following treatise is this. As there has been much talking about the danger of being in a Dead Faith, by those whom it is to be feared, are most dangerously drowned in it themselves: I thought it would be very seasonable, to publish this for the use of those who are willing to try the spirits, to prove all things, and hold fast to that which is good. We have never (tho' it has been so reported of us) denied that there is such a thing as a dead general Faith, that is unprofitable, which believes no more than what devils themselves may and do believe. No, no, we have too evident an experience of it all around us, and we thank our heavenly Father, that he has called us out of Egyptian darkness into his marvellous light; what we have said and do affirm still is this, that there is no such thing as a dead Faith, which believes what we believe, and knows what we know, viz. that God hath given to us as lost sinners of the world, eternal life in Christ Jesus, that we receiving and trusting in him and in him alone, as made of God to us wisdom, righteousness, sanctification and redemption, our iniquities are washed away by his blood, his everlasting righteousness is our covering, and we shall assuredly partake of eternal Life with him
for

for ever; the insinuation of a possibility of being deceived in thus trusting to Jesus Christ, can have no other tendency, than to bring souls into a diffidence of the truth of God's word, and of the foundation that God hath laid, and to trust upon their own works, tempers, or dispositions of mind, to the destruction of their souls, because there is no other name under heaven given amongst men, whereby we must be saved, but the name of Jesus, Acts, 4. 12. and he that believeth not shall be damned, Mark 16. 16.

It is not any arbitrary will in God, that hath thus fixed eternal life and salvation only in Jesus Christ: Neither is it that God sets any more value upon the Act of believing than upon any thing else done according to his will, but the reason is, He cannot deny or act unworthy of himself, and it is not consistent with his perfections, to bring us back to himself in any other way, than setting Jesus forth as a propitiation thro' faith in his blood, Rom. 3. 25. Infinite, and unchangeable goodness, wisdom, power, holiness, justice and truth united, cannot possibly save thee, O sinner, except thou believest thus on the Lord Jesus Christ, and standest in his righteousness. If thou appealest to any good thing thou thinkest to be done by thee, or to be in thee, thy bad things must also be taken notice of, and being thus weighed in the balance, thou wilt be found wanting. Be wise therefore and consider this, and wrangle no more against the truths of the Spirit of God, neither limit them to thy own notions, but submit thyself really to them as he hath spoken them. So shalt thou come to be the spiritual man, instructed and led by him into all truth. So shalt thou escape the most dangerous Dead Faith; so shalt thy soul have true peace and everlasting life, which is the prayer and desire of

Yours in Christ Jesus,

W. Cudworth.

T H E P R E F A C E.

Christian READER,


HE elect vessel of God, St. Paul, gave two special and clear prophecies of things to be fulfilled before the second coming of our Lord Jesus Christ; the first, of the rising, reign, and fall of Antichrist, as he saith, 2 Thes. 2, 3, 4. that the day of Christ shall not come, except there come a falling away first, (to wit, from faith) and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Concerning whom the Spirit speaketh expressly, that in the latter times men shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with an hot iron, forbidding to marry, and commanding to abstain from meats which God hath ordained, &c. 1 Tim. 4. 1, 2, 3. All which we now see to be in these latter times clearly revealed and plainly fulfilled, and that the man of sin is consumed with the Spirit of Christ's mouth (that is, the word of God) and shall be destroyed (to wit, utterly) with the brightness or glory of his coming, 2 Thes. 2. 8. The other prophecy follows this, plainly describing these our last days, wherein the truth of the gospel being again restored, and the purity of faith again professed; yet people should be such sleepy embracers of the same, and such
dead,

dead, unprofitable, unfruitful, atheistical, and unthankful receivers and professors of it, that these last days should be far more perilous and dangerous than the former; which prophecy, although some seem to conjoin it as all one with the former (which for the near following one of another may bear the more easy interpretation:) yet St. Paul doth distinguish them, and plainly sever this latter from the former, as being for time the later, yea in the last days, and for nature the more perilous and dangerous; and therefore he saith, not in the later times, as in the former prophecy. But this know (saith he) also that in novissimis, or extremis diebus, in the last days of all shall come hard and perilous times: Wherein hard and perilous? Because (saith he) men (namely, such as professed themselves reformed christians) shall be lovers of their own selves, covetous, boasters, or braggers, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, or make-bates, incontinent, fierce, despisers of those that are good, traytors, heady, high-minded, lovers of pleasures more than lovers of God. Must it not needs be a very hard and dangerous living in these last days with such a viperous generation as these. But that which follows after is more hard and dangerous (namely) having a form of godliness, but denying the power thereof, 2 Tim. 3. to the 5. Mark, I pray, that herein lieth the great peril and danger of these last days, ἐχούσας μορφὴν πίστεως καὶ εὐσεβίας, that is, having the form, shew, and appearance of faith, piety, and true godliness, they deny, or are far from the truth, virtue, or power of faith and godliness, having indeed neither faith, nor love; and so are not only overwhelmed themselves in the most dangerous dead faith, to the fearful deceiving, and utter destruction of their own souls; but also do so dangerously inwrap the very elect in this dead faith, that (if it were possible) the very elect might finally be deceived, and perish therein. And hereby for a time may be deceived, because they do not mark that there are two sorts of such as are in this dead faith.

The first sort are such (and those very many) as being

born and brought up in the outward visible Church, can talk of Christ, and of some general points of God, and his gospel, saying that they hope to be saved by Christ, because they think that they believe, and are of that true Religion that all their country is of; but being ignorant of the horrible filthiness of sin before God, and of the infinite pure and righteous nature of God against sin, and thereby ignorant and careless of free justification, that only heals them, do continue in their old corrupt natures, and are crab trees, bringing forth only the sower and bitter crab-apples of a prophane life, and a secure, and careless, loose conversation; who though they soothe and flatter themselves in this ignorant dead faith, and hope they shall do well enough, or at least as well as their Neighbours; yet doth God by the Prophet Isaiah denounce against them saying, It is a People of no understanding, therefore he that made them will have no Mercy on them; and he that formed them will shew them no favour, *Isa.* 27. 11. Therefore hell hath enlarged herself, and opened her mouth above measure, and their glory and their multitude, and their pomp, and he that rejoiceth shall descend into it, *Isa.* 5. 14.

The other sort that are in this dead faith, are such as seem to be awaked out of this dead lethargy, and professing a better feeling of sin, and a deeper consideration of their lost estate and misery by sin, aspire with a stronger desire, and a far greater earnestness to life and salvation. But because they are naturally conceited, that the means to attain this life and salvation is to leave their sin, and to become good, holy, just, and righteous*: therefore they neg-

* Whereas we are to attain life and salvation by Faith, receiving God's free gift in Christ Jesus, and leave our sin, not as a means to attain it, but because we have attained it. This is what our Author, p. 21. calls preposterous, or setting true things out of order. He was no more an enemy to good works, than he was to Faith, as plainly appears from several places in this book; but he was an opposer of the misplacing them, putting that first which should be last, to the destruction of both.

lest free justification, the only true means and way to life and salvation; and set light of faith in Christ's righteousness which doth perfectly justify before God, and are carried with a blind preposterous zeal after their own good works and well doings, secretly seeking to become good, holy, just, and righteous before God, by their diligent keeping, and careful walking in all God's commandments; and so by a carnal understanding of justification, are carried away from Christ, and true free justification, to hang upon their own good works and well-doings; and thereby instead of life and free salvation, do drown themselves in sin, death, and eternal damnation; and yet under a deep conceit of great holiness and righteousness *. And thus do they perish with the devout unbelieving Jews, who although they had a blind, dead faith of righteousness, life and blessedness by the Messiah to come; for they did all eat of the same spiritual meat, and did all drink of the same spiritual drink, (that is, by this general dead faith in Christ to come) for they drank of that spiritual rock that followed them, and that rock was Christ. But God was not well pleased with them (in this dead faith) and so they perished, 1 Cor. 10. 3, to 6. And yet St. Paul saith of them, that they followed after the law of righteousness, but yet did not attain to the law of righteousness. Wherefore? Because they sought (the keeping and fulfilling of it) not by faith, but as it were by the works of the law; and so stumbled at the stumbling stone, Rom. 9. 31, 32. Yea St. Paul testifieth and beareth record of them, that herein they had the zeal even of God, but not according to knowledge of free justification. Because being ignorant of the righteousness of God, they went about to establish (or to make, as it were, to stand upon its feet) their own righteousness, and so did not submit themselves to the righteousness of God; and thus they perished, because they knew not that Christ was the fulfilling and end (2 Cor. 3. 7, 8, 11, 14.) of the law for righteousness to every one that believeth, Rom. 10. 2, 3, 4.

And thus we see that such as are in this dead faith,

* By the reason mentioned in the Preface, p. 5.

varnished and garnished, and gilt over with this preposterous Zeal of diligent keeping, and careful walking in all God's commandments, are ignorant of Christ's righteousness, the main of their free salvation; are unbelievers, only giving Christ and free justification a Judas his kiss, whereby they go about to establish, or set up (as it were) upon its feet their own righteousness, with the Jews and Pharisees, and condemn and set light of free Grace, are rebellious against God, in not submitting themselves to the righteousness of God, and miserably perish. (as I said) in the deep conceit of great holiness and righteousness, which doth so strongly bewitch the people with a fair glitter, and beautiful brightness of works of righteousness, that it cunningly creeps up into the pulpits also, and with her fair shew turneth the ministers of Satan into the seeming ministers of Christ, 2 Cor. 11. 13, 14, 15. As Christ said to the angel of the church of Sardis, Thou bearest a name that thou livest, but thou art dead, Rev. 3. 1.

So that although both these sorts of the dead faith do reject and set light of free justification, and are both enemies to free grace, the glory of Christ, and to their own free salvation; yet doth this second sort more subtilly deceive, and more dangerously destroy. And therefore the first sort of people in this dead faith are by the Lord of wisdom Jesus Christ, likened to Hogs, that having the pearl of the gospel, free justification, cast before them to call them from their rooting in the earth and wallowing in the mire of sin; although they contemptuously trample this only saving pearl under the filthy feet of their careless and swinish affections: Yet they commonly against their ministers, and them that wish them well, do only give a hoggish grunt of contempt, and away they go to their rooting in their earth, or to their wallowing in the mire, and so are plainly discerned, soon convinced, and many of them easier converted and saved. But the second sort are likened to dogs, that greedily feeding upon the carrion of their good works, obedience, and well-doings: If any cast before these the precious pearls of Christ's works and well-doings, as sufficient perfectly to justify them, and freely

freely and certainly to save them, they do not only trample under the feet of their pharisaical affections the same precious pearls; but also fall, like dogs, a barking at them that wish them well, with calumniations, railings, and slanderings: Yea, through a secret inbred delight, and blind zeal of esteem of the hidden vain glory of their own righteousness, good works, obedience, and well-doings, contrary to the prophet Isaiah and Paul's affection, that counted all the righteousness, works, and well-doings of their sanctification, but as filthy stained rags, and would not be found in them before God, but esteemed them as dung, that they might be found in the righteousness of Christ only before God, Phil. iii. 8, 9. Through this secret lurking vain-glory, I say, of their own holiness and well doings, they will not stick to fly in the face of the minister and messenger of Christ, that beseecheth them to be reconciled unto God by being made the righteousness of God through Christ only, 2 Cor. 5, 20, 21. but will tear out, if they can, his very throat; because they feel themselves hindered from feeding upon the filthy pleasing carrion of the vain glory in their own works of righteousness, and well-doings. And therefore did the Apostle say to the true christians: Beware of dogs, Phil. 3. 2, 3. because instead of life and salvation, which they seem so strongly to aspire unto by works, and keeping the law, they rush the more violently themselves, and swiftly carry away others with them into beautiful abomination, sin, death, hell, and everlasting damnation. So greedily with Æsop's dog (as Dr. Luther saith) snatching at the outward glittering shadow of righteousness of works, that they lose the substance of Christ and his righteousness that is in their mouth. Therefore, happy is the man that in these last so dangerous days can overcome and escape this Dead Faith, by getting on the white robe, that he may be clothed, and that his filthy nakedness do not appear, and doth anoint his eyes with eye-salve, that he may see, and so become zealous, not with the aforesaid blind, legal zeal of his own glory, but with the true evangelical zeal of Christ's glory; and so amend by coming out
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of this dead faith into the true lively justifying faith. For, to him that overcometh this Dead Faith (faith Christ) will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches, Revel. 3. 18. to 22. And for this cause have I penned this short and abrupt Treatise discovering this most dangerous Dead Faith, in shewing how far it will go in the likeness and appearance of true christianity, and true saving faith, and yet how far it comes short of the same, because they do not believe with the heart unto true righteousness, and confess the same with a thankful and joyful mouth unto salvation, Rom. 10. 10. and so do shew by their bragging pharisaical life, that they perish with the famine in their Hearts, whilst the flesh of quails is in their mouths, Psalm 78. 30, 31. And hereunto I have adjoined the shortest course that the word of GOD, and the established doctrine of our Church prescribeth, how we ministers may ourselves come out of this most dangerous DEAD FAITH, and call others out of the same into the true lively and justifying Faith. Try all things, and keep that which is good, 1 Thessalon. 5. 21. And accept christianly in good part the good will of him that is glad (CHRISTIAN READER) if he may speak or write a word that may edify thee in thy most holy Faith, Jude 20. Use it in the fear of GOD. And thus I leave thee to the word of his grace, which is able to build further.

Thine in all Christian Affection,

JOHN EATON.

The DISCOVERY of the *most dangerous* DEAD FAITH.

AMongst divers and sundry Causes of Peoples being offended at, and of cavilling against *the express word of God*, and the protestant's description of the wedding garment of Christ's perfect righteousness, by which the justify'd person is made *so* truly, and *so* perfectly holy and righteous from all spot of sin in the sight of God, that God doth, and (by his actual power) can see no sin in his justify'd children freely by faith only, without works, *Rev. 3. 18.* The chiefest cause of all their cavils, containing in a manner, all the rest, is the dead faith; it being not able to understand the mysteries of Christ, as *St. Paul* testifieth to the carnal *Corinthians*, saying, *the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned, 1 Cor. 2. 14.* For the removal of which dead faith, four main things are here especially to be consider'd.

First, we must mark how far the dead faith will go in the profession of the gospel; and how like it is to the true, lively, justifying, and saving faith, being as like the true faith, both in itself, and in resembling all the actions of the true faith, as the image in the looking-glass is like, and doth imitate the party that looketh into the same; because the dead faith consisteth of these three parts.

First, such as are in this dead faith, may have great knowledge of the whole word and will of God, and may join therewith the reading of all the doctors and expositors in the church, and also may be zealous preachers of the same: as *St. Paul* declares, *Rom. 2. 17.* saying, *Behold thou art called a Jew* (that is, one of God's chosen above all the nations of the earth) *and resteth in the law* (that is, in the word and doctrine delivered from heaven)

heaven) and gloriest in God: And knowest his will, and approveest the things that are excellent, being instructed in the law, or word, verse 18. And art confident that thou art a guide of the blind, a light of them that are in darkness, Verse 19. An instructor of the foolish, a teacher of the ignorant, having the whole form of knowledge, and of the truth of the law, &c. Again, the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come let us smite Jeremiah with the tongue, Jer. 18. 18. For we have the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, Rom. 9. 4. and such like scriptures shewing great knowledge in this dead faith.

Secondly, Such may have a kind of strong faith in all God's graces through Christ, and think that they believe them as well and as truly as any other, as these and such-like scriptures teach: Thou sayest, I am rich, and increased with goods, and have need of nothing; but thou knowest not, that thou art wretched, and miserable, and poor, and blind, and naked, Rev. 3. 17. Again, When many believed Philip which preached the things that concerned the kingdom of God, and the name of Jesus: then Simon Magus himself also believed, and was baptized, and continued with Philip, and wondered when he saw the signs and great wonders which were done, Acts 8. 12, 13. Again, the Apostle faith, I would not have you ignorant, brethren, that all our fathers were baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ. But with many of them God was not well pleased, for they were destroyed in the wilderness, and perished, 1 Cor. 10. 2, to 11. Thus we see that many bad guests do sit down at the feast of the gospel, seeming in thir own opinion to abound in faith and knowledge, to whom nothing is wanting but only the not-having on the wedding garment, Mat. 22. 12. Thus much of their seeming strong faith.

Thirdly and lastly, such as are in this dead faith may have a kind of great humiliation and earnest repentance: As Ahab (tho' he was a king) rent his cloaths in great repentance,

ance, and put on sackcloth upon his flesh, and fasted and lay in sackcloth, and walked so mournfully, that the Lord the searcher of hearts said, *Seest thou how Ahab humbleth himself before me? mark, before me, the Lord, and not before the world only; and yet was Ahab one in this dead faith.* And again, as *David* in the true faith repenting, said, *I have greatly sinned in that I have done, and have done very foolishly.* So did *Saul* in the dead faith say, *I have sinned, and have done foolishly, and have erred exceedingly: Thou art more righteous than I; for thou hast render'd me good, and I have render'd thee evil: and he lift up his voice and wept,* 1 Sam. 24. 16, 17. and 26. 21. Neither only may such have this great humiliation and earnest repentance, but also they may have a great zeal of God's glory, and an earnest endeavour of holy and righteous walking in all God's Commandments, as it is plainly declared, *Isa.* 58. 2, 3. saying, *Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God. They ask of me the ordinances of justice: They take delight to draw near unto God by prayer and fasting, and punishing and afflicting of themselves.* And this they may do, not only not dissemblingly and for vain glory and praise of men, as many gross hypocrites and Pharisees did, mentioned *Matth.* 6. but as other Pharisees did of a good intent, so zealously aiming at God's glory, in resisting their corruptions and sins; and so fervently following righteousness according to the law of God, *Rom.* 9. 31. to the intent to be a holy people unto God by their works and well-doings; that concerning prayer, and fasting, and all good works, and righteousness of the law they may be unblameable; as *Paul* testifieth of himself and many other Jews before their conversion to the gospel, saying, *I bear them record that they have the zeal of God,* *Rom.* 10. 2. *Instantly serving God day and night,* *Acts* 26. 7. *So eagerly following the law of righteousness, as it were by the works of the law,* *Rom.* 9. 31, 32. that concerning the righteousness of the law they were unblameable, *Phil.* 3. 6. whereupon the Pharisees said, *I thank thee, O God, that concerning the*
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second table, *I am no extortioner, nor unjust person, nor adulterer, nor as this Publican.* And in the first table of the law, *I am so zealous in thy worship, that I fast twice in the week, and so careful to maintain thy service and relief of the poor, that I give tithe of all that I possess,* Luke 18. 11, 12. And by this opinion of righteousness and well-pleasing of God, Paul being taught according to the perfect manner of the law of the fathers, was so zealous towards God, as they were all at that time, that he persecuted the christians unto death, binding and delivering into prison, both men and women, Acts 22. 3, 4. And after Paul was converted, this devout, blind keeping of the law stirred up the devout and honourable women, and the chief men of the City, and raised Persecution against Paul and Barnabas, and expelled both them and Christ himself with them, out of their coasts, Acts 13. 15. Thus we see this first main point proved, how far the dead faith goeth in humiliation, repentance, and zealous keeping of the law, wherein they greatly appear in outward profession to themselves and others, to be zealous christians in the true faith of Christ; whereas in this dead faith, *gilt and varnished over with a blind, legal zeal of keeping all God's will and commandments, they are inwardly rather Jews, and devout zealous Pharisees, than true saved christians.* And thus much of the first point, how far the dead faith will go in the profession of the gospel, and how like it is to the true saving faith.

2. *The second main point is, that now we consider the plain and evident marks whereby this dead faith may be discerned, and whereby it discovereth itself to be naught in the three aforesaid parts, and appearances of the true lively faith.*

1. First, their foresaid great knowledge before described is but literal, as is before described, Rom. 2. 17. to 29. And they are so puffed up with their supposed great knowledge, 1 Cor. 8. 1. that they think they understand and know as much as any true child of God can know, inwardly and secretly abhorring to seem to learn any thing of any man; and yet they know nothing, *neither the law nor the gospel, neither*
faith

*faith nor works truly, as St. Paul testifieth, saying, Now if any man thinketh that he knoweth any thing, he knoweth nothing yet, as he ought to know, 1 Cor. 8. 2. For they being ψυχικοί ἄνθρωποι, that is, men meerly consisting of a natural Soul, do understand the benefits and mysteries of Christ after a carnal, and human-witted fashion of understanding; and having not on the wedding garment, do hang upon works, * and stick fast in the religion of reason, and in the light of nature, described by the Apostle, Rom. 2. 14, 15. saying, the Gentiles which have not the law, do by nature the things contained in the law, which shew the works and effect of the law written in their hearts, their consciences also bearing witness, and their thoughts accusing them, that is, with fear of punishment when they do evil; and excusing them, that is, with hoping to speed well, when they do well; here is the whole main of their religion. And do thus draw others from faith and*

** So our blessed Lord testified concerning the doctors and professors of the law, that did they believe Moses whom they professed, and thought they believed and followed, they would have believ'd him, because he wrote of him; and again tells them, there was one who would condemn them, even Moses in whom they trusted: Again he tells them, as they did not believe Moses and the prophets, so neither would they believe, tho' one rose from the dead. It may be asked, how could they possibly mistake and deceive themselves so? why, because, as our author says, they believed what Moses and the prophets said after their own carnal and human witted fashion of understanding, they did not receive God's word as an additional knowledge to them, thereby to be inform'd in the matter of their salvation, in what their reason could not inform them, but instead thereof, they squar'd and brought down the scriptures to bear proportion only to the natural understanding they had already, and by this means, tho' they had God's word, and professed to know and believe it, yet it was unprofitable to them, and they knew and believed no more than they would if they had not had God's word at all.*

Christ,

Christ, to hang upon works with themselves, and so make a number of sects and schisms about works, turning all gospel itself into precept upon precept, and line upon line, *Isa.* 28. 10. and being fleshly, and sensual, not having the Spirit, *Jud.* 19. Though they talk and glory greatly of it, yet they see not, and discern not the spiritual and invisible benefits wrought upon God's children by the blood of Christ, *1 Cor.* 2. 9. but only (*picarum instar*) after the manner of pies do chatter of them: All their seeming great knowledge being meere blindness and darkness; yea, (which is wonderful) none so blind as they; as these and such like scriptures teach: *Hear ye deaf, and regard ye blind, that ye may see; who is blind but my servant, and deaf as my messenger that I send? who is blind as the perfect? Lia.* 42. 17, 18. Whereupon the same prophet saith, *stay yourselves and wonder, they are blind and make you blind: Therefore behold I will do a marvellous work in this people, even a marvellous work, and a wonder. For the wisdom of the wise men shall perish, and the understanding of their prudent men shall be hid. For the Lord hath covered you with a spirit of slumber, and have shut up your eyes, the prophets and your chief seers hath he covered, Isa.* 29. 9, 10, 14. The reason whereof is, because they seeing do not see, and hearing they do not understand, *Matt.* 13. 13. whereby in them is fulfilled the prophecy of *Isaiah*; saying, By hearing they shall hear, that is, they hear (as they think) perfectly, but shall not understand; and seeing ye shall see, that is, they shall see (as they think) excellently well, but not perceive. For this people's heart is waxed gross, and their ears are dull of hearing. And with their eyes they have winked, lest they should see with their eyes, and hear with their ears, and should understand with their hearts, and should return that I might heal them. And yet they say, are we blind also? But Jesus said unto them, If you were blind, ye should in comparison have no sin: But now ye say we see; therefore your sin remaineth (double.) *For I am come unto judgment into this world, that they which see not might see, and that they which (say they) see might be made blind,*

blind, John 9. 39, 40, 41. And yet by this blindness, *they calumniating the faith, words and works of the true believers, are ever ready prest to call light darkness, and darkness light, good evil, and evil good, and to put bitter for sweet, and sweet for bitter*, Isa. 5. 20. And thus much of their great knowledge that are in the dead faith, being *meer blindness* as we see.

2. Secondly, concerning their faith. Although they seem to have a strong faith in the mysteries of the gospel, and to preach eloquently the benefits of Christ: Yet they speak preposterously, ignorantly, and confusedly of them, saying, *Sibboleth*, but cannot say *Shibboleth*. And because when they speak of them, they understand not what they speak; all things in the plain gospel being unto them in parables, as Christ saith, *Mark 4. 11, 12.* therefore they will not only in divers sermons, but oftentimes in one and the same sermon, or conference, if not in plain words, yet in plain sense, speak flat contraries, in and to the works of Christ, and mysteries of the gospel; and so say and unsay, saying one way, and unsaying, and denying the same things again another way. And thus do *see many things*, (as the prophet *Isaiah 42. 20.* saith) *but keep not* neither in words nor deeds, *to the causes*, to the nature, or to the effects of the things which they seem to see, grant, and hold. Because *though they be great doctors, yet they know not what they speak, nor whereof they affirm*, and even (as it were) confidently swear to, *1 Tim. 1. 7.* especially in the spiritual benefits, and mysteries of the gospel. And so are St. *James* his double-minded men, tossed to and fro, like a wave of the sea, and are unstable in all their ways of religion, and these obtain nothing of the Lord, *James 1. 6, 7, 8.* And all their seeming strong faith is indeed before God nothing else but *meer unbelief*, as Christ testifieth of such, saying, *There are some of you, (namely that profess by believing that you are my disciples) but ye believe not: For Jesus knew from the beginning who they were that believed not, and who should betray him*, John 6. 64. And this dead faith being like a dead man, that cannot stay

stay up himself to stand upon his own feet, nor rest upon his own strength; they go about to set him up, and to *underprop this dead man*, that is, this dead faith *with the rotten staff of their works*. And hereupon giving but a *flourish of praise* now and then to faith in general; they being utterly ignorant and void of true justifying and saving faith, do dwell in, rest upon, and stay up themselves and their dead faith principally by works. And hereupon do in their hearts dignify, and in their words magnify, extol, and extort with legal arguments a *preposterous* sanctification, repentance, mortification, grace, and graces, *Popishly and falsely understood*; new life, holy and righteous walking, universal obedience to all God's commandments, sincerity, humiliation, uprightness, fastings, regeneration, *Popishly also and falsely understood*; and such like works extorted (as I said) with legal arguments, of I hope of rewards and speedings well, if we do them; and with fear of punishments and speeding ill, if we have them not; which how much the more they are thus preposterously exacted and legally extorted, so much the more under terms and titles of the gospel, such preachers teach but the light of nature, the pride of works, and the vain glory of man; and so do withdraw people from Christ to hang upon their own works and doings; by resting upon the popish rotten pillar, that God accepts * *the will for the deed*, and so do drown Christ's glory, free justification, do destroy faith, waste and consume the church of Christ, teach a false bastard sanctification, and are those dangerous seducers of souls, that the faithful are commanded (as they will continue chaste virgins to Christ, and not to be beguiled with *Eve* by the subtilty of the serpent, and seduced from the simplicity of their faith that is in Christ) to discern and take notice of, as they are described, 2 Cor. 11. 13, 14, 15. where the Apostle forewarneth, and thereby sufficiently fore-armeth all the children of wisdom by thus plainly describing them. They profess themselves Apostles; that is, sent forth of

* *Whereby their own sincerity is trusted to instead of Christ.*

God ; But they are (saith *Paul*) false Apostles, and they are great workers, but (saith he) deceitful workers. How deceitful ? transforming themselves (saith he) into the Apostles of Christ ; that is, as if they were the true ministers of Christ, and taught the true gospel of Christ ; and no marvel ; for Satan himself is transform'd into an Angel of light, and therefore it is no great thing if his ministers transform themselves, as though they were the ministers of righteousness ; that is, calling earnestly for all works of righteousness. But their end shall be according to their works and righteousness, that is, tho' they seem to be the principal men that shall be saved, yet the same Apostle threatens to them certain destruction. Which he warneth of purpose that we may not believe every spirit, but rather *try the Spirits* (by this description) *whether they be of God*, 1 John 4. 1. Seeing these are the wolves whereof St. *Paul* gave warning, *Acts* 20. 29, 30. that should arise up out of the allowed ministry, and should teach not seeming false things, but only *δυσπραγμεία*, preposterous things,  or *true things out of order*, setting the cart before the horse ; that is, caring more to call for works and a good life, than they care whether the people have assurance of the sound faith of their free and perfect justification, whereby, although the people bear them record, and applaud them, that *they have the zeal of God* ; yet it is not according to the knowledge of free justification ; *Because* (by a carnal understanding of free justification) *they being ignorant of the righteousness of God*, must needs go about to establish and set up the golden calf of their own and the people's own righteousness, of their supposed sanctification, works, and well-doings ; and by thinking secretly in their heart with the *Papist*, that free justification is easily learned and is ready to open the gate to the people to live wickedly and loosely, they seldom and slightly preach free justification, and thereby shew that *they have not submitted themselves to the righteousness of God*, Rom, 10. 2, 3. And so are the ministers of Satan (as the true *Protestants* say) and are white devils that preach a secret idolatry under the likeness of the true ministers of the gospel ; and for dark-

ning and giving a *Judas his kifs* to free justification (which only makes the true church of Christ, and by which only Christ reigns in his church, as a free and glorious Redeemer and Saviour) do stand *ipso facto* accursed of God, and excommunicated by St. Paul, though in all other gifts (and as they say graces) they be like *angels from heaven*, as St. Paul testifieth, Gal. 1. 8, 9. And because the greatest multitude of holy religious ones (in a cold love to Christ, and a hot love to themselves in their own doings and vain glory) care not to try the spirits whether they be of God, or no, 1 John 4. 1. therefore God sends them (these zealous and holy working preachers in the dead faith as) *strong delusions*, Ezek. 14. 9. that they should believe lies and be damned, because they receive not the love of the truth of the wedding garment, being the only saving truth, Gal. 3. 1. to 8. that they might be saved, 2 Thes. 2, 10, 11, 12. and that only makes us free, John 8. 32. And being freed from the bondage and servile yoke of works, that the children of God in the Old Testament were under, Gal. 3. 23, 24, 25. and chapter 4. 1, 7. doth make us stand fast in the liberty wherewith Christ hath made us free, and not to be entangled in the said yoke of bondage again, Gal. 5. 1. whereas contrariwise, such zealous legal Professors, are either seeming humble, proud Pharisees confident in their own well-doings, Luke 18. 11, 12. or else ever wounded in their souls, distracted into sects, and troubled in their consciences about their life and doings. And God in just judgment for the ingratitude of such, doth suffer blind zealous leaders of the blind zealous multitude oftentimes every where to swarm and abound †, whereby both preachers and innumerable people fall into the pit of destruction, as Christ the truth itself testifieth and denounceth, Matt. 15. 14. *Let them alone, they be blind leaders of the blind: And if the blind lead the blind, both shall fall into the ditch*, to wit, of destruction. And these are the traytors, that under colour of greatest friendship with God, and of

† Observe then, such teachers are not to be look'd upon as blessings from God, but rather as just judgments, curses, and Egyptian plagues. lying

lying in his very lap by working out their salvation, in distrust, in free-grace, and in trust in their works and well doings, do break our peace with God in this land, do betray whole kingdoms and countries into their enemies hand. Because they truly know not free justification, that only makes our peace with God, as these and such like scriptures teach. *Rom. 5. 1. Therefore being justified by faith, we have peace with God, &c.* this place being an exposition, as it were of that saying, *Num. 23. 21.* spoken then but prophetically, inchoatively, and typically at the lifting up of the brasen serpent, saying, *God seeth no iniquity in Jacob, and he seeth no transgression in Israel.* This is to be justified by faith. Then follows the peace and reconciliation that we have therefrom. Therefore the Lord the God is with him, and the joyful shout of a King is among them; that comes only by free justification, which prophecy is now by Christ the substance (signified by that brasen serpent) fully wrought and compleatly exhibited and brought upon us in the New Testament, saying, *And ye which were in times past strangers and enemies in your mind by evil works, hath he now reconciled: How or by what means? In the body of his flesh through death, by making you so holy, that you are ἀμωμοί καὶ ἀνέκκλητοι, without all blame and without all fault in God's sight; if you continue rooted and grounded in this faith of free justification by Christ's blood and death, and be not moved away from this hope of the gospel, Col. 1. 21, 22, 23.* But contrariwise, Christ weeping over Jerusalem, denounced, that their enemies should lay their city and them even with the ground, and not leave a stone upon another that should not be cast down; why? because they knew not the things that did belong to their peace, that is, they knew not their reconciliation by Christ, they knew not his righteousness to justify them, which only makes peace with God; but these things were hid from their eyes, *Luke 19. 41, 42, 44.* Therefore did the prophet say, *For Zion's sake I will not hold my tongue, and for Jerusalem's sake I will not rest until the righteousness thereof break forth as the light; for then the safety and salvation thereof will*

will be as a burning lamp. And when the *Gentiles*, or people see thy righteousness, and the kings thy glory, thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. It shall no more be said unto thee, *forsaken*; neither shall it any more be said unto thy lands, *desolate*; but thou shalt be called *Hephziab*, that is, my delight is in her, for the Lord will delight in thee, *Isa.* 62. 1, 2. For *thy people shall be all righteous, they shall possess the land for ever, the graft of my planting shall be the work of my hands, that I may be glorified, Isa.* 60. 21. Because, as by one man's disobedience many were made sinners, so by the obedience of one shall many (to the end of the world) be made righteous, *Rom.* 5. 19. whereby, if by one's man's offence, the displeasure, anger of God, and death reigned by one; much more they which receive that abundance of grace, and that abundance of the gift of that righteousness, shall reign in reconciliation, well-pleasing of God, peace and life through one, that is, *Jesus Christ*. That as sin had reigned unto displeasure, wrath, and death; even so might grace reign by righteousness unto reconciliation, peace, and eternal life by *Jesus Christ our Lord*, *Rom.* 5. 17, 21. But contrariwise, they that are not justified by faith, have no peace with God; but by their dead faith are four-fold traitors; namely, traitors to Christ and his gospel, traitors to his church and children, traitors to their king and country, and traitors to their own bodies and souls, seeming great friends to all these, but betraying every one of these with a *Judas his kiss*. Because, although they seem in this dead faith, and blind zeal of the law and works, be lifted up in as high a faith and happiness as any can be; yet if they do not come out of this dead faith when they die, be it sooner or later, they cast down themselves into greater damnation than if they had never professed God's word, and the gospel of Christ at all, as Christ testifieth *Matth.* 11, 23, 24. saying, *and thou Capernaum, that art exalted into Heaven, (namely, in professing God's word) shalt be thrown down to hell; for if the mighty works which have been done in thee (much more being professed to be received and believed of thee) had been done in Sodom, it would have remained until this day:*

But

But I say unto you, it shall be more tolerable or easy for the land of Sodom in the day of judgment than for thee. And again, *Wo be unto you scribes and pharisees hypocrites, for ye compass sea and land (that is, take exceeding great pains and labour) to make one proselyte, (that is, one zealous professor, as you say, of the pure word of God, and holy worship of God) and when he is made, you make him two-fold more the child of hell than yourselves,* Matth. 23. 15. And thus much of the dead faith, gilt over with the legal zeal of works, and confidence of practising repentance, humiliation, and all holy duties, by a *supposed* universal obedience to all God's commandments : and yet all is but a false legal bastard sanctification.

3. But now thirdly, which most of all discovereth this dead faith, and blind zeal of the good works of the law to be mere superstitious hypocrisy, whereof Christ giveth warning to his disciples, saying, First of all *beware of the leaven of the pharisees, which is hypocrisy,* Luke 12. 1. If the old matter of the pure gospel be uttered but after a *new manner*, otherwise than these like blind mill-horses are customed to run round in : or if their literal knowledge, dead faith, and blind legal zeal be any way a little crossed, or but touched (although a *faithful Minister must needs teach novè but not nova*, that is after a *new manner*, but not any *new matter*) yet these humble ones, just like *Nicodemus*, John 3. in that new manner of speaking do rise up against Christ, and count the old mysteries of Christ and of his gospel to be *nova*, novelties, new doctrines; as these said when Christ himself began first to preach the old revealed will of his Father, *What thing is this? what new doctrine is this?* Mark 1. 27. Yea they count the same stark nought, and mere foolishness, as *St. Paul* saith, *ψυχικὸς ἀνδρῶν*, the natural man, or the man of a mere human soul perceiveth not the things of the Spirit of God, but they are foolishness unto him, neither can he perceive them, 1 Cor. 2. 14. And because they are not truly humbled to tremble at every word of God, to believe the same according as it is spoken, agreeable to the greatness and majesty of God the speaker, Rom. 4. 18. And because their foresaid legal zeal of their holy working is void of christian love and charity; therefore their

feet are swift to pick quarrels, to *make a man an offender for a word, and to turn aside the just for a thing of nought*, Isa. 29. 21. And feeling their dead faith, and corrupt worship of God to be, as I said, but touched; then their blind zeal calumniating (as I said before) the *faith, words, and works* of true believers, boileth forth into out-cries of errors, heresies, and blasphemies: And most innocent Christ himself shall among these not escape the black censure of being counted a seducer of the people, and a blasphemer and troubler of the church: thus vilely speaking evil, and blaspheming the things *they know not*, as *Jude* saith verse 10. And being by their corrupt light of nature, naturally born subtil sophisters against the light of grace and faith: hereby out of the sweet flowers where the bee sucketh honey, they by the cunning art of malice do suck poison: And then cast the imputation thereof upon the truth with out-cries of errors, heresies, and blasphemies; when *all* the heresy, and blasphemy is the *unbelief in their own hearts*. And thus being those *truth-biting dogs* (mentioned in the scripture, *Phil.* 3. 2.) that bark in the day-time at true men, they flick not to charge the truth, that it breaketh the peace of the church, and troubleth all *Israel*: when it is not he (as God's word and the established doctrine of our church largely teach) that maintaineth the truth, and *holdeth fast the faithful word*, Tit. 1. 9. But the unbelievers in the dead faith, that cavil and sophistrate, and resist the truth. These are they that trouble the church, that is, make tumults; because they can never, with *Nicodemus*, leave wrangling, tumultuating, deriding, and scoffing at the Truth of Christ's mysteries, as seeming error, and foolishness unto them, until their false, bloody, holy zeal of God's glory proceed to the last mark of hypocrites, even to *smite Micaiah on the cheek*, saying, *When went the Spirit of the Lord from me to speak unto thee?* 1 Kings 22. 24. And so they run with speed to bitter accusations, and bloody persecutions, except they be either, with *Nicodemus* and *Paul*, truly enlightened and converted to the true faith, or this seed of the serpent be for nibbling at the heels of the faithful children of God, crushed in the head by the wise and godly magistrate, or (as *Cain's* brood) be cast out of the house and church of God

God as *Ismaelites*, and so cut off by God himself, as he saith, *Gal. 4. 30. Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free-woman.* And then, and not till then, they cease to trouble the church; God at the last thus plainly manifesting to the world, that although their foresaid holy, and bloody blind zeal of God's glory seem very beautiful and be highly esteemed before men, and in their own account; yet that it is most vile, and horrible abomination in the sight of God; as Christ himself testifieth of such, saying, *ye are they that justify yourselves before men; but God knoweth your hearts: For that which is highly esteemed among men, is abomination in the sight of God, Luke 16. 15.*

All this description and discovery of this dead faith, gilt over with the blind zeal and confidence of an universal obedience to all God's commandments, is as pithily as briefly expressed by the established doctrine of our church, saying thus; That such men as make a goodly shew of all good works, and many holy and godly ordinances, whereby they appear to the world the most religious and holy of all men: yet being blind and void of true justifying faith, that only makes the inside of the vessel clean and pure, *Acts 15. 9.* Christ that saw their hearts, knew that they were inwardly in the sight of God most unholy, most abominable, and farthest from God of all men. Against which sects and their pretended holiness, Christ crieth more vehemently than he did against any other persons. But why are such holy and godly men so abominable before God? *Because* (saith the established doctrine of our church) although they seem to the world most perfect men (mark I pray) *both* in life and doctrine, (why, what can be wished more?) yet is their judgment preposterous, their doctrine sower leaven, and their life hypocrisy. *Serm. of man's misery. Sermon of free justification; and sermon of good works.*

And thus much of the marks to discern who be in this dead faith; which as none can discern and discover, but *he that is in the true faith*: because such an one only hath the mind of Christ, by which he discerneth all things; but is judged of no man, *1 Cor. 2. 15, 16.* So is the

matter so weighty and worthy to be discovered, that I heartily wish that some man of a far greater measure and gift of faith than myself, would so point out, and plainly lay forth the vileness of the same, as that the ugliness of it might appear unto all men, as it is in itself; yea I wish that every christian were a preacher and writer against this most dangerous dead faith.

3. Now thirdly, *on the contrary side, because contraria inter se opposita magis elucet*; that is, *Contraries set one against another, do shine forth the brighter. Let us therefore consider the parts likewise, of the true, lively, and saving faith; which are these three.*

First, the true, humble, spiritual knowledge: for the true knowledge is an humble knowledge, feeling (thro' a true sight, yet but a weak sight) the things of the kingdom of heaven, being ever ready and willing to learn further and more, even of our inferiors that bring the true word of God, and pure gospel of Christ, to the further edifying of us in our most holy faith, Jude 20. *As learned Apollos, who was mighty in the scriptures, being a zealous preacher, was willing to admit conference with Aquila and Priscilla a woman, and being instructed by them in the way of the Lord more perfectly, he preached Christ with great efficacy, Acts 18. 24. to 28.* Yea this true humble knowledge is ever crying out with David, *O open mine eyes that I may see the wonders of thy law, Psal. 119. 18.* For which cause Paul prayeth fervently for the Ephesians, and all other christians whom he had converted, *That God the Father of glory, would give unto them the spirit of wisdom and revelation in the knowledge of him, that the eye of their understanding might be more enlightned, that they might know what the bope is of their calling, and what the riches of his glorious inheritance is in his saints, Ephes. 17. 18.*

Again, as the former blind and proud knowledge is but literal, so this true knowledge is spiritual, which by the Spirit discerneth and seeth the spiritual things of God, both of the law and of the gospel, especially discerning and seeing the invisible benefits and unsearchable riches of the gospel wrought upon us by the blood, death,

death, and resurrection of Christ *, according as they are spoken, Rom. 4. 18. being impossible to human reason, bodily sight, sense, and feeling, as these and such like scriptures teach, *The eye hath not seen, nor the ears heard, nor hath entered in the heart of man, that is, the natural man, the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of a man that is in him? Even so the things of God knoweth no man,*

* *There is no way (as this Author well says) to discern spiritual things, but by the Spirit—according as they are spoken by the Spirit. Hearing what the Spirit saith for reason, tho' it is undoubted certainty, so far as it reaches, yet it cannot possibly reach far enough to give us any certainty in the matter of salvation: Therefore, a revelation from God is absolutely necessary in this point, and it is as absolutely necessary that this revelation be received as it is spoken, and not confined or explained away according to our former apprehensions of things, or any other apprehensions of them than as they are spoken, for if it is, the end and design of revelation, viz. to inform, is frustrated, and such a person, tho' they may have the scriptures by heart, and profess to believe them, nevertheless, remain as ignorant of the things the Spirit of God speaks of, as tho' the Spirit of God had never spoken at all; yea they may be enemies and opposers of the truths of the Spirit of God; and this is that blind proud ignorant literal knowledge of the scripture, our Author speaks of, out of which there is no other way to escape, than to take God at his Word, and thus discern the things of the Spirit of God, by the Spirit, that is, as they are SPOKEN by the Spirit.*

Observe then hence, they are the greatest enemies the Spirit of God hath, and most dangerous seducers of souls, who impudently presume to call his word, a dead letter, or any way endeavour to lessen in the peoples esteem, the authority and unerring certainty of the scriptures.

save the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know, or as the original word is, *ἵνα ἴδωμεν*, that we might see the things that are freely given to us of God, 1 Cor. 2. 9. to 13. But contrariwise, the natural or the man of the meer human soul, receiveth not, or perceiveth not, or approveth not the things of the Spirit of God, as they are spoken by the Spirit. For they are foolishness unto him, neither can he know them, because they are spiritually discerned; but he that is spiritual, discerneth all things, verse 14, 15. Again, hereupon did Paul say, Yea, doubtless I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may gain Christ, that I may be found in him, not having mine own righteousness which is of the law, but that which is by the faith of Christ, even that which is of God through faith, Phil. 3. 8, 9. Thus the spiritual man discerneth, seeth, and only esteemeth and highly prizeth only spiritual things, and invisible to the bodily eyes; and so hath an ear to hear what the Spirit saith, whereof the Lord Christ so often speaketh, saying, *He that hath ears to hear, let him hear*, Matt. 13. 9. and that which is often repeated, Rev. 2. and 3. chapters, saying, *He that hath an ear let him hear what the Spirit saith unto the Churches*. And these and only these do compare spiritual things with spiritual, 1 Cor. 2. 13. And thus much of the true spiritual knowledge.

Secondly, hereof ariseth the true lively and justifying faith, which truly saveth us, consisting in having on the wedding garment of Christ's perfect holiness and righteousness, making us so perfectly holy and righteous, from all spot of sin in the sight of God freely by faith only, without works, that we feel true comfort †, peace

† This is not looking for to feel something in order to enable us to believe, but it is feeling comfort, because we first believe, contrary to all sense and feeling, that we are the righteousness of God in Christ. See Truth defended, &c. P. 3, 4.

with God in our hearts, and joy in the Holy Ghost, as these and such like scriptures teach, *Isa. 61. 10. I will greatly rejoice in the Lord, and my soul shall be joyful in my God: why? what is the matter; what is the cause of such joy and great rejoicing? why, He hath clothed me with the garments of salvation: That is just matter indeed of great joy: A man can with no greater matter of joy, than to be clothed with the garment of salvation; what is that garment of salvation? why, he hath covered me with the robes of righteousness, as a bridegroom decketh himself with his ornaments, and as a bride adorneth herself with her jewels. But the feast of the gospel being furnished with guests both good and bad, the King came in to see the guests; and saw there a man that had not on this wedding garment: And he said unto him, friend, how camest thou hither, and hast not on the wedding garment? and he was speechless: Then said the King to the servants, Bind him hand and foot, take him away, and cast him into utter darkness, there shall be weeping and gnashing of teeth, Matt. 22. 10. to 14. Therefore get on the white robe that thou mayst be clothed, and thy filthy nakedness do not appear: Anoint thine eyes with eye-salve, that thou mayst see, Rev. 3. 18. For all have sinned, and are deprived of the glory of God: but are justified (that is, made righteous again) freely by his grace through the redemption that is in Christ Jesus, Rom. 3. 23, 24. For as by one man's disobedience many were made sinners; so by the obedience of one shall many (to the end of the world) be made righteous, Rom. 5. 19. That as sin hath reigned unto death, even so might grace reign by righteousness unto eternal life, by Jesus Christ our Lord, ver. 21. Therefore being justified by faith, we have peace with God. Rom. 5. 1. And thus we are regenerated and freely made new creatures to Godward, whereby we are made all new, even the righteousness of God in this faith of Christ; as Paul in spirit testified, saying, If any man be in Christ, he is a new creature, old things are passed away, Behold all things are become new; and all things are of God who hath reconciled us unto himself, by Jesus Christ. But how are all things become new? why*

God hath made him to be sin for us who knew no sin; to what end? that we might be made the righteousness of God in him, that is, by this faith in in him.

Thus are we become *all new*, and so by relying and resting *wholly* and *only* in these invisible riches wrought upon us by the blood of Christ, impossible to our reason, and contrary to our bodily sight, sense and feeling, we do so walk in the steps of the faith of our father *Abraham*, as they are (that we may not err, wander, and go astray from them) plainly described by *Paul*, Rom. 4. 19. to 25. saying, *And he not weak in faith, considered not his own body now dead, being almost an hundred years old; nor yet the deadness of Sarah's womb, neither did he doubt of the promise of God (concerning the justifying seed) through unbelief: But was strengthened in faith, and gave glory to God, being fully assured, that he which had promised (would be as good as his word, though it seemed never so impossible to his present sense and feeling, and) was able to do it. And it therefore was imputed to him for righteousness. Now it was not written for Abraham's sake only, that it was imputed to him for righteousness; but also for us to whom it shall be imputed for righteousness, which believe in him that raised up Jesus our Lord from the dead, who was delivered to death for our sins, to no other end than to abolish them from before his father, Heb. 9. 26. whereby the blood of Jesus Christ the Son of God doth make us clean from all sin, 1 John 1. 7. And is risen again for our full and perfect justification.*

This is the true lively and justifying faith: This faith makes us not bastardy children, but the true, kind, proper, and natural children, not of *Abraham* but of *Abraham*. This is the faith by which we are truly blessed, and as truly saved as *Abraham* himself; as *Paul* testifieth, Gal. 3. 8, 9. saying, *The scriptures (that is, the Spirit of God speaking in the Scriptures) foreseeing that God would justify the heathen through faith, preached the joyful news unto Abraham, saying, In thee shall all The Gentiles be blessed: So that they which be of this faith, are blessed with faithful Abraham. And what can we desire more than to be blessed? Now because this free justification, or the having on this wedding*

wedding garment, cannot be believed and enjoyed by this justifying faith, but by looking into the gaping wounds of Christ, bleeding out his blood and life to effect this free justification upon the believer. *Therefore* only this justifying faith smites the heart of the believer with the *true love of Christ*, and of *God in Christ*, which reflecteth back from God generally upon all men, as they bear the image of God, yet resteth principally upon the church and household of faith, and maketh the true believers to abound in every good work, *doing good unto all men, but especially unto the household of faith*, Gal. 6. 10. and that not of constraint, corruptly, and hypocritically; but cheerfully, sincerely, and joyfully; because both Christ and *the kingdom of God*, and the kingdom of heaven by this true, lively, justifying faith *is within us*, Luke 17. 21. Into which kingdom of heaven *no unclean thing can enter*, Rev. 21. 27. Because this kingdom of heaven *is righteousness, and peace, and joy in the Holy Ghost*, Rom. 14. 17. And the more this faith of free justification, and of having on this wedding garment, encreaseth; the more this peace and joy in the Holy Ghost encreaseth. For the which it is called *the garment of joy and gladness*, Isa. 61. 3. And the more this peace and joy encreaseth, the more the foresaid love encreaseth, and enflameth the heart to walk freely, cheerfully, and zealously in all God's will and commandments declaratively to manward, and to do our vocations, and all good works freely, of mere love, without hope of reward or fear of punishment, which is true * sanctification, which causeth us to live here among men, as Christ himself lived, that is, not only doing all things, but also cheerfully suffering all things to edify one another in our most holy faith that only saves us, Jude 20. And to the glory of God our reconciled and well pleased fa-

* Observe this author uses the word Sanctification here and in other places, only to signify godly and righteous living in the world, and not a supposed implanted something in them, distinct from the knowledge and faith of Christ, making them meet for heaven by degrees, as some in this day mean by the word.

ther in Christ, as St. *John*, 1st. epist. chap. 2. verse 6. testifieth, saying, *He that saith he abideth in Christ, ought even so to walk as he hath walked.* Thus much of the true saving faith.

Thirdly, of this justifying faith that worketh by love, there follows inseparably a true right evangelical zeal of God's glory, whereby we feeling how by our original corruption, and by breaking the tenth commandment, and thereby the first commandment, and all the rest in our best good works, whereby that saying of St. *James* is true in our best good works, *That whosoever shall keep the whole law, and yet offend in one point, he is guilty of all:* we find both *our selves* and all our works and best actions *to be so shut up under sin*, Gal. 3. 22. that being truly humbled with a vile esteem of our selves and all our best good works, we do grant not with lip and tongue only (as many *bastard* protestants do) but do feel in our hearts in deed and truth, *that all our righteousness*, even of sanctification, *is as foul, stained, filthy rags*, Isa. 64. 6. Whereupon our hearts are so inflamed with such an *high prizing*, and *only esteeming* of the wedding garment of Christ's obedience and righteousness perfectly justifying us, and all our works: That not only every true minister of the gospel, but also every true christian *ceaseth all contention about works*, and is carried with a zealous affection *to know nothing among God's people save Jesus Christ and him crucified* to justify them, 1 Cor. 2. 2. by which they are made such true burning coals of God's altar, so enflamed with this holy fire of Christ's love from heaven, that they cannot chuse but enflame and kindle all others that come near them, caring for nothing but to be found our selves, and to cause others to be found in Christ, that is, not having our own righteousness in esteem, which at the best is but man's glory before men only, Rom. 4. 2. but in the most precious robes of Christ's righteousness, making both us, and all our works perfectly holy and righteous from all spot of sin in God's sight, freely by faith only without works; and so do *truly know Christ, and grace, and faith, and works rightly*, as these and such like

like scriptures teach: *Yea doubtless, I count all things but loss for the excellent knowledge sake of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win or gain Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, even the righteousness which is of God through faith, Phil. 3. 8, 9. neither do I pass of crosses and afflictions at all, nor do I count my Life dear unto my self, so that I may fulfil my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel (that is, the joyful news) of the grace of God, Acts 20. 24. That I might be the minister of Jesus Christ toward the Gentiles, ministring (as the worship of God) the gospel (that is, the joyful news) of God; That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. So that from Jerusalem, and round about unto Illyricum I have (by Christ working in me) caused to abound the gospel (that is, the joyful news) of Christ, Rom. 15. 16, 19. Yea, so I forced myself to preach this joyful news, not where Christ was named, lest I should build upon another man's foundation: But as it is written, to whom he was not spoken of, they shall see, and they that have not heard, they shall understand, verse 20, 21.*

All which again is as briefly as notably expressed, by the established doctrine of our church, out of St. Basil, saying thus, *This is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness; but acknowledgeth himself to lack true justice and righteousness; and to be justified by only faith in Christ.*

And the Apostle Saint Paul saith, he doth glory; in what? in the contempt of his own righteousness; and that he looketh for the righteousness of God by faith, *Sermon of Salvation, (second part.)* Which established doctrine of our church, is lamentably lost of too many professors among us now a days. Instead whereof must needs come in the contrary doctrine, and religion of rejoicing in, and greatly esteeming our own righteousness; but of small joy and little regarding of Christ's righteousness perfectly justifying

stifying us. Thus much of the right zeal of God.

4. The fourth and last point, and main thing to be consider'd concerning this dead faith, is, what is the speediest course, and most effectual means by which we may come out of this dead faith, into the true lively and justifying faith, and by which we may call others out of the same; which speediest course or most effectual means, consisteth but in two main things throughly marked and deeply considered.

1. The first is to look so truly into the pure and infinite righteous nature of God, that we clearly see in the two looking-glasses both of the law and of the gospel, the horrible filthiness of sin to be such, that God cannot but curse and throw out of his favour and liking the creature that hath any sin in his sight, as these and such like scriptures teach, *Deut. 27. 26. Cursed is every man that continueth not in all things that are written in the book of the law to do them.* Mark, *Cursed*, that is, cast out of my love and favour for ever. (*Go ye cursed into everlasting fire, Matt. 25. 41.*) is every one that continueth not in all things, that is, that hath the least sin in his sight. For if we have the least sin in God's sight, we do not continue in all things, and so must needs be accursed of God; or else his righteous nature must needs be *changeable* in his definitive sentence against sin, which cannot be. Fearful examples hereof are, first, the angels, who although they were most glorious creatures for pure holiness and righteousness: yet as soon as they conceived but one sin, but in thought only, *God spared them not* (saith Peter) *that sinned, but cast down into hell, and delivered them into chains of darkness to be reserved unto condemnation,* 2 Pet. 2. 4. Another fearful example is that of Adam, who by one sin only, brought upon him by subtilty, did cast himself into death and destruction, and all his posterity, even infinite millions of men and women, into infinite millions of sins and miseries, as Paul expresseth, *Rom. 5. 12. saying, As by one man sin entered into the world, and by sin death; so death goeth over all men, in that all have sinned, whereby through the offence of one many be dead,* verse 15. *Because the judgment came by that one offence upon all men to condemnation,* verse 16.

16. Now the reason why God cannot but curse and cast away out of his love and favour, the creature that hath any sin in God's sight, is because the horrible filthiness of sin is such to God's infinite pure and righteous nature, that God cannot but detest, hate, abhor, and count abominable the creature in whom he seeth any sin, or that hath the least sin in his sight, as these and such like scriptures teach. *Behold the heavens are unclean in God's sight, how much more is man filthy and abominable, who drinketh iniquity like water?* Job 15. 15, 16. Thus we see that sin doth make the creature spiritually foul, filthy, loathsome, and abominable in God's sight, tho' no curse or punishment should follow upon the same; as Christ himself also testifieth, *Mark 7. 20. to 23. saying, That which cometh out of the man, that defileth the man. For out of the heart of man come evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemies, pride, foolishness. All these evil things come from within, and these defile a man.* Therefore did the prophet Habakkuk say, *God is of pure eyes and cannot see sin, and cannot behold iniquity;* but he must needs destroy either the sin or the sinner from before him. *But for this purpose was the Son of God made manifest, that (in the faithful) he might destroy sin, the work of the devil,* 1 John 3. 6. Because he was made manifest to take away our sins. For in him is no sin, *verse 5.* But unto the unbelieving Jews the prophet saith, *Behold the Lords hand is not shortned that it cannot save, neither is his ear heavy that it cannot hear; but your iniquities have seperated between you and your God, and your sins have hindred good things from you,* Isa. 29. 1. Jer. 5. 25.

And for the deeper sight of this evil of sin, hear three things which the law teacheth concerning sin, and deeply to be considered, and daily and diligently to be pressed upon *secure consciences.*

As first, The horrible encrease of the evil of sin, because the least sin by the law forbidding it, *Exod. 19, and 20. chapters, in fearful thundring, and lightning, and terrible earthquake, and flaming fire reaching up to the*
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the midst of heaven. Hereby the least sin (I say) is made out of measure sinful: Because the least sin is increased to *disobedience*, and *disobedience* is *rebellion*; that is, *spiritual high treason* against the highest Majesty; as *Samuel* testifies of the disobedience of King *Saul*, 1 Sam. 15. 23. And as the prophet *Daniel* confesseth of his sins, and the sins of his people, saying, *We have sinned and done wickedly, yea, we have rebelled even by departing from thy precepts; and thus* (saith he again) *have we rebelled against God*, Dan. 9. 5, 9. But *rebellion* (saith *Samuel*) is as the sin of *witchcraft*, and *transgression* is *stubbornness*, and *stubbornness* is *wickedness* and *idolatry*. Thus did the law enter upon sin, making the offence thereof to abound, Rom. 5. 20. And thus the least sin by the commandment forbidding it in such terrible thundring and lightning, becomes out of measure, or exceeding sinful, Rom. 7. 13. And this is the first thing that the law teacheth concerning sin.

2. The second thing which the law teacheth is the *multitude* of our sins, that the most honest and most religious among us are guilty of, against every one of the ten commandments; especially by the spiritual breach of the law, as *Christ* expoundeth the same, in the fifth, sixth, and seventh chapters of *Matthew*, which made *Paul* to see that his whole nature was nothing else but a meer contrariety to the spiritual meaning of the law, saying, *The law is spiritual, but I am carnal, sold under sin*, Rom. 7. 14. And which made *David* to cry out saying, *My sins have taken such hold upon me, that I am not able to look up: Yea, they are more in number than the hairs of my head, Therefore my heart hath failed me*, Psal. 40. 12.

3. The third thing that the law teacheth concerning sin, is the *fivefold punishment* belonging to the least sin; which God executeth daily and hourly upon one another, being God's whip of five strings, with which he latheth the children of men in one place or other daily and continually, which are these five.

1. First, the curse of God, Deut. 28. 15, to 20. *If thou wilt not hearken to the voice of the Lord thy God* (namely which he spake in thundering and lightning, and

and flaming fire) but dost break his commandments, (that is, dost do the least sin) then all these curses shall come upon thee, and overtake thee; cursed shalt thou be in the town, and cursed in the field; cursed shall be thy basket and thy store, (that is, thy abundance that seems to thee a blessing, shall be to thee accursed;) cursed shall be the fruit of thy body, and the fruit of thy land, and the increase of thy kine, and the flocks of thy sheep; cursed shalt thou be when thou comest in, and cursed also when thou goest out. The Lord shall send upon thee cursing, vexation, and trouble in all that thou settest thy hand to do, &c.

2. The second punishment is hardness of heart, that is, no spiritual sense or feeling, but little caring for this curse of God upon us for sin, and a slight regarding of free justification, which is the only remedy and means that should heal us of this sin and curse, Matt. 13. 15. *For this peoples heart is waxed gross, and their ears are dull of hearing, and with their eyes they have winked, lest they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them: But my people would not hear my voice, nor Israel would none of me: So I gave them up to the hardness of their hearts, and they have walked in their own counsel, Psal. 81. 11, 12. whereby thou after thy hardness and impenitent heart heapest up like a treasure to thy self, wrath against the day of wrath, and of the declaration of the just judgment of God, Rom. 2. 5.*

3. The third sort of punishment for sin, is all manner of miseries, crosses and afflictions to body, goods, and name, which are ready every moment to strike us; but to what end? to knock for us, and give us warning to be sure that we be freely justified, and have on the wedding garment of Christ's perfect righteousness, as it is expressed, Job 33. 19. to verse 26. *A man is chastened with pain upon his bed, and the multitude of his bones with strong pain, so that his life abhorreth bread, and his soul dainty meats. His flesh is consumed away; and his bones that were not seen, stick out; his life draweth near to the grave, &c. But if there be a messenger with him,*

him, an interpreter one of a thousand, to shew unto a man his righteousness, that is, his justifying righteousness by Christ, then God is gracious unto him, and saith, deliver him from going down into the pit, I have found a ransom.

4. The fourth punishment of sin is, that *uncertain death* is ready every moment to strike us, we knowing neither the time *when*, nor the place *where*, nor the manner *how* death will strike us; as God himself saith, *Deut. 28. 66. If thou breakest my commandments, and so dost sin, thy life shall hang in doubt before thee, &c. Thou shalt have just cause to fear both night and day; for thou shalt have no assurance of thy life; For God said to the rich man, Luke 12. 20. Thou fool, this night will they (that is, the devils) fetch away thy soul from thee, and then whose shall these things be which thou hast provided. So is every man that is not rich in God, that is, which hath not on the wedding garment of Christ's perfect righteousness, which only maketh us rich in God, Prov. 8. 18.*

5. The fifth and last punishment for sin is, when death, which is so uncertain, is come; then follows the full execution of God's justice in *hell fire*, there to endure ceaseless and endless torments for ever and ever. Therefore saith Christ the teacher of true wisdom, *I say unto you, my friends, be not afraid of them that kill the body, and after that are not able to do any more: But I will forewarn you whom you shall fear: Fear him which after he hath killed, hath power also to cast into hell; yea I say unto you, fear him, Luke 12. 4, 5.* for then he shall say, *depart ye cursed (which all are that are not justified) into everlasting fire prepared for the devil and his angels; and these shall go away into everlasting pain; but the righteous only, that is, only they that are made perfectly holy and righteous in the sight of God freely with Christ's righteousness, shall go into life everlasting, Matt. 25. 41, 46.*

Thus ought these three main things that the law teacheth concerning sin, to be daily and diligently pressed upon *sleeping* consciences, *secure* in the least sin; until the

the most upright, honest, yea, and most sanctified man in works may feel himself slain by the law, especially by the tenth commandment, as *Paul* was, *Rom. 7. 9.* saying, *For I once was alive without the law; but when the commandment, thou shalt not lust, or covet, that is, thou shalt not have the least motion to any sin, came, that I understood it, sin revived, that is, I saw my best good works to be sin which I took to be no sin before; but I died, that is, I saw myself lost and damned by that beautiful sin, which I took to be a good work before God, and no sin. And the same Commandment which was by obeying it ordained unto life, I found by breaking it in my best good works to be unto death. For sin, that is, original corruption dwelling in me, taking occasion or force by the commandment, deceived me, that is, made my best good works (as I did them) sin, when I took them to be no sin, and by it, that is, by the commandment disobeyed and broken, slew me, that is, made me to see, and feel myself to be in my best and most sanctified good works, a lost and damned creature: Because sin, that is, original corruption dwelling in me, that it might appear sin, did work death in me by that which is good, that is, by that turning that into sin by defect, which was done by the good and holy law of God, that sin by the commandment disobeyed might become out of measure or exceeding sinful.* Hereupon and for this cause doth the most sanctified child of God truly enlightened, and slain by the law, by this right understanding of this tenth commandment, see and feel that which is spoken of by *Paul, Rom. 3. 9, to 19.* to be most true in himself, and in his best sanctified works, namely, *That there is none righteous, no not one, there is none that understandeth, there is none that seeketh God; they are all gone out of the way, they are altogether become abominable, and unprofitable. There is none that doeth good, no not one. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness, their feet are swift, by anger and malice, to shed blood, destruction and misery are in their ways, and the way of Peace they have*
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not known ; there is no fear of God before their eyes. And whereas the natural man in the Dead Faith will by his civil, honest, and supposed sanctified life, put all this away from himself to such as are profane and grossly wicked ; saying, that this is spoken of them that are meerly and wholly in the estate of nature, and that so peradventure he might have been such a one, but now (thanks be unto God) he is not such a one ; yet the true sanctified children of God, that are truly enlightned to see the spiritual meaning of the law, do grant and truly feel, that by their daily and continual spiritual breaches of the law, they are truly such indeed as *Paul* here describeth ; so shut up under sin, both they and all their best sanctified good works, *Gal. 3. 22.* that *there is not one that doth good, no not one.* Whereby they feel that every mouth, even of the most sanctified, is stopped, and all the world is found subject to the judgment of God. A clear example of the truth hereof is *Paul* himself, who although he was one of the most sanctified amongst men ; yet he cried out, saying, *The law is spiritual, but I am carnal, sold under sin ; for to will is present with me ; but I find no means how to perform that which is good,* *Rom. 7. 18.* And thus feeling in himself with the prophet *Isaiab*, that all his righteousness of sanctification was as foul, menſtruous, filthy rags, *Isa. 64. 6.* because in all his good works he brake the tenth commandment, and so as much as lay in him, did destroy himself in all his good works, *Hosea 13. 9.* Even death itself being in the pot of his most sanctified good works and best actions ; therefore he cried out, *O miserable man that I am, who shall deliver me from the body of this death !* *Rom. 7. 24.* *This is to be slain by the law,* this is to understand the law rightly, especially the tenth commandment. And this is the first means to come out of this dead faith, and to call others out of the same, being throughly marked and deeply considered.

2. The second means to come out of this dead faith, and to call others out of the same is, truly to understand, and open unto others the excellency of free justification : That as the Spirit hath convinced us, and all our best works

works of sin by the * looking-glass of the law, so the Spirit may also convince us of free given righteousness, *John* 16. 8, 9, 10. namely, that we and all our works are of unjust made just, that is, perfectly holy and righteous from all spot of sin in the sight of God freely by faith only without works. And mark how I say, not simply *free justification*; but the *excellency* of free justification must be diligently looked into, and deeply considered in four principal respects.

1. First, in the most *excellent* and glorious causes of it, being the glorious work of the whole Godhead wherein the Father in giving his Son, and the Son in pouring forth his blood and life, and the Holy Ghost in † applying it to us, and in cloathing, though mystically, yet truly, our souls and bodies with this wedding

* *But let it be observ'd, at the word looking-glass, that convictions of this kind (by the looking-glass of the law) are not convictions of supernatural truths, but all within the compass of natural reason, every man having the Criterion, or mark whereby to judge of the truth of what the law says in himself by nature. But the conviction of the Spirit as styled the comforter, are what he testifies of Christ, of his free given righteousness, &c. these are supernatural, and what eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, but God hath revealed them to us by his Spirit. A man has no criterion or mark in himself, whereby to judge of the truths of these things by nature, but must receive and know them upon the credit of God speaking, and thus it is only he that believes that has the witness in himself.*

† *The Holy Ghost applies it to us in the word, which we receiving, faith is begotten or created, as it is written, faith comes by hearing, and hearing by the word of God, Rom. 10. Which faith our author calls new eyes, because it is a way of discovery, not by the criterion or mark of truth within us before mentioned, not by the old eyes of reason (they being too weak to see so far) but by the Spirit hearing and believing what the Spirit saith, and resting therein as sufficient evidence.*

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garment, and in creating the new eyes of faith to see these spiritual riches, do all work severally and wonderfully to effect the same upon us, and that also freely, only by free grace, that is, God respecting no goodness or worthiness in us to deserve the same, but rather that we feel our wretched misery; nor respecting no evils or unworthiness in us to hinder the free taking of his rich grace: *That it might be to the praise of the glory of his free grace wherewith he hath made us freely accepted in his beloved one*, Eph. 1. 6. And for this cause doth God bestow this benefit upon us, when we could not pity our selves, and washed us from the spiritual blood of our sin, Ezek. 16. 6, 9. *with the washing of the new birth and renewing of the Holy Ghost, that we being justified by his grace should be made heirs of eternal life*, Tit. 3. 5, 6, 7. And καθάρσις, having made us pure and clean by the washing of water through the word. *That he might make us to himself a glorious church, not having now at this present time (as the Greek and Latin participle signify) one spot or wrinkle of sin or any such thing, but are holy and without blame*, Ephes. 5. 26, 27. Because we are made thus perfectly pure and clean before God, not only from that one offence of our original sin, but also from all the many actual sins of our whole life. And (as St. Paul saith) *Although the judgment was by one offence unto condemnation, yet the gift is not so; but the free gift is of many offences to justification*, Rom. 5. 16. *So that if by one man's offence death reigned by one, much more they that receive that abundance of grace, and of the gift of righteousness, shall reign in life by one, that is, Jesus Christ*, verse 17. And thus we see, that as there is no difference, but all have sinned, and are deprived, and come short of the glory of God; so all that receive this free gift of righteousness, are justified freely by God's grace through the redemption that is in Jesus Christ, Rom. 3. 23, 24. And thus much of the excellent causes of free justification briefly touched.

2. Secondly, we must consider deeply the excellent nature it self of free justification, in that it is the head and chiefest benefit of the gospel, whereby, by the power

Power of God's imputation we are so clothed with the wedding garment of Christ's perfect righteousness, that of unjust we are made just before God, that is, so perfectly holy and righteous from all spot of sin in the sight of God freely, by faith alone without works, That (as St. Paul speaketh) *we are made the righteousness of God in him*, that is, in this faith in him. The excellency of which benefit was so rightly marked, and so diligently considered by Chrysostom, that he thereupon breaketh out into these words of joy and admiration of the same, saying, *Qualis sermo? what a saying is this? what heart or understanding can sufficiently commend it, or set it forth? For* (saith he) *the righteous one he made a sinner, that he might make the sinners righteous; nay, he speaketh not so slightly neither, but that which is far more: For he said not, he made him a sinner, but sin, that we might be made, he saith, not righteous, but righteousness; yea, and the righteousness of God. For this is of God, because it is not of works: For the former righteousness of good esteem in the church was the righteousness of the law and of works; but this is the righteousness of God. Because it is necessary that no spot be found in it, and from hence all sin vanisheth away. Thus he teacheth the magnificence both of the gift and giver.*

3. Thirdly, to look the better into the nature of this benefit, we must consider deeply the *excellent* parts of this wonderful benefit, which are these two chiefly.

1. First, that this wedding garment of Christ's perfect righteousness doth (though mystically, that is, above our reason, sight, sense, and feeling, that we may live by faith in *the truth and power of God speaking*, and not by sight, sense, and feeling, *Rom. 4. 18, to 25.* yet freely) take away, and truly abolish, not out of our flesh, 1 *John 1. 8.* but utterly abolish from before God, and out of God's sight, all our sins, as these and such like scriptures teach, *John 1. 29. Behold the lamb of God that taketh away the sins of the world: For I, not you, but even I, being Sol justitiæ, the shining sun of righteousness, Mal. 4. 2. will do away your iniquities like darkness, and abolish your sins like a mist.*

Rejoice

*Rejoice ye heavens, for the Lord hath done it: Shout ye lower parts of the earth, break forth into praises, O mountains. For thus hath the Lord redeemed Jacob, and thus will he be glorified in Israel, Isa. 43. 25. and 44. 22, 23. For by himself hath Christ purified and made us clean from our sins, and is set at the right hand of the highest Majesty, Heb. 1. 3. Because if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge, purify, or make clean, our consciences from dead works to serve the living God, Heb. 9. 13. 14. Therefore did he now once in the end of the world appear in ἀπαρτίας, that is, to abolish, to do away, or to put away sin, by the sacrifice of himself, Heb. 9. 26. For Jesus Christ is that faithful witness, and that first begotten of the dead, and that prince of the kings of the earth, who hath loved us, and hath washed us from our sins in his own blood, Rev. 1. 5. whereby the blood of Jesus Christ the Son of God doth make us cleave from all sin, 1 John 1. 7. Now the Son having thus abolished our sins from before God, or out of God's sight, Col. 1. 22. Hereupon doth the Father pardon, remit, and forgive all the punishment and evil that is due to those sins, which his Son hath freely done away and truly abolished out of his Father's sight, according to that testimony of David, *Blessed is the man whose iniquities are forgiven, and whose sins are covered*, Psal. 32. 1. Hereupon is all the anger of the Father, and all his displeasure, discontentment, death, and all other evils ceased, upon the justified person before God the Father. And thus much briefly of the excellency of the first part of free justification.*

2. The excellency of the second part of free justification is, That this wedding garment of Christ's perfect righteousness doth not only make us and present us righteous in the sight of God, but it also maketh us perfectly, and completely and sufficiently holy, and righteous from all spot of sin in the sight of God, freely by faith only without works, or without our perfect working: Yea, so sufficiently and completely, and perfectly holy,
and

and righteous, that though mystically, yet wheresoever we sit, or walk, we shine gloriously holy, and righteous in the sight of God, freely, as these and such like scriptures teach, *Rom. 5. 19.* For as by one man's disobedience many were made sinners; so by the obedience of one man shall many be made righteous; whereby, if by the offence of one, death reigned by one; much more, they which receive the abundance of grace, and that abundance of the gift of righteousness, shall reign in life through one, even Jesus Christ, *Rom. 5. 17.* Therefore did the angel Gabriel prophesy to *Daniel*, that after seventy weeks of years, not only sin should be finished, and transgression made an end of, and reconciliation made for iniquity; but also everlasting righteousness be brought in upon the faithful, *Dan. 9. 24.* Thus is this righteousness called not only an abundance of righteousness, and an everlasting righteousness, but also hence it is said to make us complete before God, even complete in him which is the head of all principalities and powers, *Col. 2. 10.* Hence it is said to make us perfect, as with one sacrifice, he hath made perfect for ever all them that are sanctified, *Heb. 10. 14.* Hence it is said to make us, and present us to God a glorious church, as he hath made us pure or clean, by the washing of water through the word, to make us to himself a glorious church, not having, now at this present time, (as the Greek and Latin participles signify) one spot or wrinkle of sin, or any such thing; but to be so holy, that we are unblameable, or without blemish, before God, *Eph. 27.* Because in the body of his flesh through death he makes us, or presents us, so holy that we are ἀμωμοί καὶ ἀνέσχετοι, that is, without all blame, and without all fault in God's sight, if we continue rooted and grounded in this faith; upon which place *Chrysostom* saith, He hath not only freed us from sin, but also he hath made us honourable, and glorious in God's sight. Hence it is that this wedding garment of Christ's perfect righteousness was signified by the vesture of the gold of *Ophir*, that maketh the bride of Christ a queen, and all glorious within, that is, spiritually, and mystically, saying, *At thy right hand doth stand the queen in a vesture of the gold of Ophir, and she is all glorious within,*

within, Psalm 45. 9. Hence is the church, and every true believer, made that great wonder in heaven, that is, under the time and state of the gospel, called every where in the New Testament *the kingdom of heaven*, Matt. 11. 11, 12. and chapter 13. But what is this wonder? *A woman*, that is, in general, the whole church; but in particular, every true believing soul, which is as truly by faith married to Christ, as any woman can be married to her husband, *Ephes.* 5. 30. But what of this woman? *Amiſta ſole, cloathed with the ſun* that shineth in the firmament; that is, cloathed with the glorious robes of Chriſt's perfect righteouſneſs, making her, whereſoever ſhe ſitteth or walketh, to ſhine as glorious in God's eyes, as the ſun ſhineth glorious in our eyes, when ſhe ſhineth in her brighteſt hue. Thus hath Chriſt made his church to himſelf a glorious church, *Ephes.* 5. 27. *And hath the moon under her feet*, that is, the righteouſneſs of the law directing the feet of her walking and converſation here before men, and ſhining by ſanctification declaratively to man-ward, *Matt.* 5. 16. as the moon ſhineth, and giveth light, that is, man walking in the dark night of this world; and yet hath this moon of ſanctification under her feet, as of ſmall eſteem, in comparison of the glorious ſun of Chriſt's perfect righteouſneſs, with which ſhe is cloathed, *Phil.* 3. 8, 9. *And hath a crown of twelve ſtars upon her head*; that is, hath the doctrine of the goſpel taught by the twelve Apoſtles and all faithful miniſters (likened to ſtars, *Rev.* 1. 16, 20.) in hiſheſt eſteem as her chiefeſt ornament or crown. And thus we ſee how *Chriſt who knew no ſin, was made ſin for us, that we might be made the righteouſneſs of God*, by true faith in him, *2 Cor.* 5. 21. And thus much be briefly ſpoken of the excellency of the two parts of free juſtification.

4. Fourthly and laſtly, for the right underſtanding and powerful laying forth of the *excellency* of free juſtification, we muſt deeply conſider, and diligently lay forth the *excellent effects* and *precious fruits* of free juſtification, which are briefly all needful bleſſings both temporal and eternal; but chiefly and eſpecially theſe ſix following.

1. Firſt,

1. First, that by this free justification we are reconciled to God, and so restored into his love and favour again: that all anger and displeasure of God being ceased and abolished towards us, God is *well pleased* and *at peace* with us, as it was notably prophesied by the prophet, saying, *I will heal their backslidings, and I will love them freely, for mine anger is turned away from him*, Hosea 14. 4. But how came we to be thus healed? why, *Christ was wounded for our transgressions, Christ was broken or bruised for our iniquity: The chastisement of our peace was laid upon him, and with his stripes we are healed*, Isa. liii. 5. Therefore saith the Apostle, *being justified by faith, we have peace with God, through our Lord Jesus Christ*, Rom. 5. 1.

2. The second excellent effect is, that by the very hearing, meditating, and reading, to search into the truth and learning of this benefit of free justification, the Holy Ghost is freely and experimentally given unto us to dwell in us, and to take up our souls and bodies to be his blessed temples to dwell in us, as these and such like scriptures teach; *Received ye the Spirit by the works of the law, or by the hearing of faith?* that is, of free justification preached, Gal. 3. 2. For, *whilst Peter was preaching of the death and resurrection of Christ, justifying and freely saving God's people, even whilst he was speaking, the Holy Ghost fell on all them which heard the word*, Acts 10. 44. Therefore saith St. Paul, *Know you not that your bodies are the temples of the Holy Ghost which is in you*, 1 Cor. 3. 16. and 6. 19. For, *if any man have not the Spirit of Christ, the same is none of his*, Rom. 8. 9. For when Paul preached the resurrection of Christ, that *from all things from which they could not be justified by the law of Moses, by Christ's resurrection every one that believeth is justified: Then the believers were filled with joy and with the Holy Ghost*, Acts 13. 39. 52.

3. The third excellent effect of free justification is, that the justified person is by the Holy Ghost thus dwelling in him, so united and truly married as a glorious bride and queen, so effectually unto Christ, that he is
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made a very member of Christ, flesh of his flesh, and bone of his bone. Therefore did the Apostle say, *Know ye not that your bodies are the members of Christ? Yea, he that is joined to the Lord is one Spirit*, 1 Cor. 6. 15, 17. For saith Paul, *As the body is one, and hath many members, and all the members of the body, though they may be many, yet are but one body; even so is Christ; for by one Spirit are we all baptized into one body, whether we be bond or free, and have been all made to drink into one spirit*, 1 Cor. 12. 12, 13. Now therefore ye are the body of Christ, and members for your part, verſe 27. Yea, I ſay, ſo truly and effectually, that we are members of his body, and of his fleſh, and of his bones, Ephes. 5. 30. Oh how truly doth the Apoſtle call theſe benefits thus freely wrought upon us by the blood of Chriſt, unſearchable riches, Eph. 3. 8. God make us to ſearch into them deeper.

4. The fourth excellent effect of our free juſtification is, that hereby we are adopted and made the true children, even ſons and daughters of the living God. Therefore doth St. John ſay, *As many as received him (namely, to juſtify them by his blood and death) to them he gave the prerogative or dignity to be the ſons of God: For Chriſt hath redeemed us from under the law, that we might receive the adoption of ſons. And becauſe we are ſons, God hath ſent forth the Spirit of his Son into our hearts, to cry Abba, Father*, Gal 4. 5, 6. And therefore St. John crying out in admiration of this great dignity, ſaid, *Behold what love the Father hath ſhewed toward us, that we (things of nothing, Pſal. 144. 4.) ſhould be called the ſons of God. And now we are the ſons of God, but it is not made manifeſt what we ſhall be; but we know that when he (which is the Son) ſhall appear, we ſhall be like him*, 1 John 3. 1, 2.

5. The fifth excellent effect of this free juſtification is, that by it we are made aſſured heirs of eternal glory. For ſo ſaith St. Paul, *That we being juſtified by his free grace, are made heirs of eternal life*, Tit. 3. 7. For if we be children, we are alſo heirs, even heirs of God, and joint heirs with Chriſt, Rom. 8. 17. For whom
God

God justifieth, them he also glorifieth, Rom. 8. 30. And therefore is free justification called the *justification of life*, Rom. 5. 18. Wherefore Paul testifieth thus, *I reckon that the sufferings of this life are not worthy to be compared with the glory which shall be revealed in us*, Rom. 8. 18.

6. The sixth excellent effect of free justification is, that by it we are made, as the upshot and fulness of all that our hearts can wish, *truly blessed*. For (saith St. Paul) *David pronounceth that man or that woman to be a blessed man, or a blessed woman, to whom the Lord imputeth righteousness without works*, Rom. 4. 6. whereof he testifieth further to the Galatians, saying, *The scripture (that is, the Spirit of God speaking in the scripture) foreseeing that God would justify the heathen through faith, preached before this joyful news of the gospel unto Abraham, saying, in thee shall all the Gentiles be blessed: So that they that be of this faith, of free justification, are blessed with faithful Abraham*, Gal. 3. 8, 9. And can our hearts wish or desire any more? This is the royalty of having on the wedding garment of Christ's perfect righteousness freely given us to cleanse us from our secret sins and breaches of the tenth commandment, unknown unto our selves, *Psal. 19. 12*. And to make us, and all our works, both *natural, civil and religious*, pure, clean, and perfectly holy and righteous from all spot of sin in the sight of God, freely without works, or our perfect working of them: As St. Paul testifieth, saying, *to the pure all things, that is, our natural works, and our civil works, and our religious works, and all things are pure*, Tit. 1. 15. Thus only by free justification hath Christ delivered us from this present evil world, according to the will of God, even our Father, Gal. 1. 4. Thus hath God made us meet to be partakers of the inheritance of the saints in light. Because he hath thus delivered us from the power or kingdom of darkness, and hath translated us into the kingdom of his dear Son, Col. 1. 12, 13. Thus our righteousness exceeding the righteousness of the Scribes and Pharisees, we are

entréd into the kingdom of heaven, *Matth. 5. 20. which kingdom of heaven is within us, Luke. 17. 21. For the kingdom of heaven is righteousness, and peace, and joy in the Holy Ghost, Rom. 14. 17.* And thus if any man, either Preacher, or private Christian, have some true touch of the horrible filthiness of the least sin in God's sight, and of this glorious excellency of free justification thus perfectly healing us of it, it will make us to say with St. Paul: *Yea, doubtless I count all things but loss for the excellency of the knowledge sake of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, even the righteousness which is of God through faith, Phil. 3. 8 9.* Which one scripture I have now divers times alliedged, because it so fully describeth the marks, or rather the very nature and essence of the true saving faith. Whosoever is in any measure of truth conscious of the same with Paul in his heart, hath escaped out of the *most dangerous Dead Faith*, and hath Paul's faith, that is, the true, lively, and justifying faith, which only most certainly saveth him, and glorifieth him. For, *whom God justifieth, them also he glorifieth, Rom. 8. 30.* And thus much be spoken of the two main points of Religion, which being thus thoroughly looked into, and deeply considered, are the effectual means to deliver us out of the dead faith, and to translate us into the true, lively, justifying, and saving faith.

Now out of these two points thus thoroughly looked into, and deeply considered, will infallibly flow a third thing; which as St. John teacheth in all his three Epistles, is love; which Paul also very resolutely testifieth, saying, *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which is effectual, operative, or workful by love.* For the true believer having by this true faith a consciousness of the true love of Christ toward him, it only and infallibly

libly inflames his heart with the true love of Christ again, and of God in Christ, and of his whole church, and of every child of God in particular, which true love constraineth the believer, 2 Cor. 5. 14. not only to do his vocation diligently, and so with *David* to serve his generation faithfully, *Act.* 13. 36. (as *St. Paul* likewise teacheth, *Gal.* 5. 13. saying, *Brethren, ye have been called unto liberty, that is, Now after that faith is come, ye are no longer under the whipping school-master, Gal. 3. 25. Wherein though ye were heirs, yet being as little children, ye differed nothing from servants, Gal. 4. 1. Only, use not your liberty for an occasion to the flesh, but by love serve one another*) but also it constraineth him to break off from, and to mortify all sin, and ungodly conversation; and to walk freely, cheerfully, sincerely, and zealously in all God's will and commandments declaratively to manward, which is true * sanctification. And thus it is most true which the established doctrine of our church largely teacheth, saying, *That this true faith of free justification is a thing of perfect virtue, and wonderful operation, strength and power, to bring forth all good motions and good works; or else it is not the true, lively, justifying faith, but the blind, Dead Faith, that leaves men in sin, death, and double damnation, as these and such like scriptures teach, Titus 2. 11. to 15. For that grace of God, namely, of free justification, bringeth salvation, for nothing brings salvation upon men, but only the grace of free justification, and therefore it is called the justification of life, Rom. 5. 18. hath appeared to all men, and teacheth us dictamine charitatis, by the instructing power and force of love, to deny all ungodliness and worldly lusts, and to live soberly, and righteously, and godly in this present world. What is the moving or effecting cause hereof? Because, Christ gave himself for us to redeem us from all our iniquities, and purge, or purify, or make us clean to be a peculiar people to himself, zealous of good works, verse 14. Thus Paul pithily expresth*

* See Note, p. 33.

also to the *Ephesians*, chap. 2. 10. saying, *For we are God's workmanship* (namely, by free justification) *created in Christ Jesus*, that is, made by free justification new creatures to Godward, 2 *Cor.* 5. 17. 21. that is, formed anew in Christ Jesus, *Gal.* 4. 19. *unto good works*, that is, to sanctification, repentance, mortification, sincerity, and universal declarative obedience to all God's will and commandments declaratively to man-ward, *which God hath fore-ordained that we should walk in them*: This is largely taught in the 5th and 6th chapt. of the epist. to the *Romans*, where it is shewed, that free justification as the cause, and sanctification (of life and conversation) as the effect, do always follow unseparably one the other. Hence it is that St. *James* 2. 14. doth so sharply taunt carnal professors of free justification, saying, *What doth it profit, my brethren, for a man to say, he hath faith, and hath not works. Can that faith save him? No, But shew me thy faith by thy works.*

And here mark, how he saith not, shew God thy faith by thy works, nor shew thy self thy faith by thy works; but *shew me*, that am thy Christian minister, that have the charge of thy soul, and have the keys given me of the kingdom of heaven to bind thee and loose thee, *Matt.* 16. 19. *shew him thy faith by thy works*, or thy christian neighbours that dwell round about thee, and deal with thee, *shew them thy faith* (namely, that it is true and sound) *by thy works*, that is, by thy sanctified words and deeds that flow from love and a godly conversation. *For know, O thou vain man, that faith without works is dead: Seest thou not that by the example of Abraham and Rahab, that faith was effectual, operative, and powerful by works, and by their works was their faith made perfect*, that is, declared to be sound and true. *But as the body without the Spirit is dead, so faith also without sanctified words and deeds flowing from true love, is dead*, verse 26. This even Christ himself teacheth also, *Matt.* 5. 16. saying, *Let your light*, namely, of free justification, *so shine before men*; how shine? by sanctification, *that they may see, the beams of, your good works, and glorify your Father*

ther which is in heaven. Thus a christian (as St. James speaks) is made perfect and entire, lacking nothing; why? because he is *pure as the sun* to Godward by free justification, *fair as the moon* to manward by sanctification, and *terrible as an army with banners* by zeal of God's glory, Cant. 6. 9.

This is the established doctrine of our church; this is true Protestantism; this is *ὁρθοδοξία*, to go with a right foot to the truth of the gospel, Gal. 2. 14. If any man can shew me a better way, I will endeavour to run with him in it. But if this be the old way that we be commanded of God, Jer. 6. 16. to ask after, that old *Abraham* and all the ancient saved fathers walked in, mentioned Heb. 11. And not only the old way, but also the good way which only bringeth rest and peace unto our souls: For *being justified by faith, we have peace with God*, Rom. 5. 1. Then let us embrace one another in the truth of this way. Let no man be so wilful and obstinate to his own damnation, as to say with the stubborn lost Jews, *We will not walk in it*, Jer. 6. 16.

F I N I S.

*Some useful Quotations from Dr. M. Luther's
Commentary on the Galatians.*

Gal. 1. 4. *That he might deliver us from this present
evil world.*

—If thou be not in the kingdom of Christ, it is certain that thou belongest to the kingdom of Satan, which is this evil world. Therefore all the gifts either of the body or of the mind which thou enjoyest, as wisdom, righteousness, holiness, eloquence, power, beauty and riches, are but the slavish instruments of the devil, and with all these thou art compelled to serve him and to advance his kingdom.

First with thy wisdom thou darkenest the wisdom and knowledge of Christ, and by thy wicked doctrine leadeest men out of the way, that they cannot come to the grace and knowledge of Christ. Thou settest out, and praisest thy own righteousness and holiness: But the righteousness of Christ, by which only we are justify'd and quickned, thou dost hate and condemn as wicked and devilish. To be brief, by thy power thou destroyest the kingdom of Christ, and abusest the same to root out the gospel, to persecute and kill the ministers of Christ, and so many as hear them. Wherefore, if thou be without Christ, this thy wisdom is double foolishness, thy righteousness double sin and impiety, because it knoweth not the wisdom and righteousness of Christ: Moreover it darkeneth, hindereth, blasphemeth, and persecuteth the same. Therefore *Paul* doth rightly call it the evil or wicked world: For when it is at the best, then is it worst. In the religious wise and learned men the world is at the best, and yet in very deed in them it is double evil. I over-pass those gross vices which are against the second table, as disobedience to parents, to magistrates, adulteries, whoredoms, covetousness, thefts, murders, and maliciousness, wherein the world is altogether drowned, which notwithstanding

standing are light faults, if ye compare them with the wisdom and righteousness of the wicked, wherewith they fight against the first table. This white devil which forceth men to commit spiritual sins, that they may sell them for righteousness, is far more dangerous than the black devil, which only enforceth them to commit fleshly sins, which the world acknowledgeth to be sins.

Gal. 2. 20. *Thus I live, yet not I now, but Christ liveth in me.*

Paul hath his peculiar phrase, or kind of speech, which is not after the manner of men, but divine and heavenly, nor used of the evangelists, or of the rest of the apostles, saving only of *John*: who also is wont sometimes so to speak. And if *Paul* had not first used this phrase, and set forth the same unto us in plain words, the very saints themselves durst not have used it. For it seemeth a very strange and monstrous manner of speaking thus to say: I live not: I am dead, I am not dead: I am a sinner, I am not a sinner: I have the law, I have not the law. Which phrase is sweet and comfortable to all those that believe in Christ. For in that they behold themselves, they have both the law and sin: But in that they look unto Christ, they are dead to the law, and have no sin. If therefore in the matter of justification thou separate the person of Christ from thy person, then art thou in the law, thou abidest in the law, thou livest in the law, and not in Christ, and so thou art condemned of the law, and dead before God.

Faith therefore must be purely taught: namely, that thou art so entirely and nearly joined unto Christ, that he and thou are made as it were one person: so that thou maist boldly say, I am now one with Christ, that is to say, Christ's righteousness, victory and life are mine. And again, Christ may say, I am that sinner, that is, his sins and his death are mine, because he is united and joined unto me and I unto him. For by faith we are so joined together, that we are become one flesh and one bone, *Eph. 5.* we are the members of the body of Christ, flesh of his flesh, and bone of his bones: So that this faith doth couple Christ and me more near together, than

than the husband is coupled to his wife. This faith therefore is not an idle quality, but the excellency thereof is such, that it utterly confoundeth these foolish dreams of the sophisters touching their formed faith and counterfeited charity, their merits, works, and worthiness.

— Here the presumptuous and malicious might soon take occasion to cavil after this manner: What saist thou, *Paul*? art thou dead? how then dost thou speak? how dost thou write? The weak also might soon be offended, and say unto him: What art thou, *Paul*? Do we not see that thou art living, and dost such things as pertain to this life? to this he answereth: I live indeed, and yet now not I, but Christ liveth in me. There is then a double life. The first is mine, which is natural: the second is the life of another, that is to say, the life of Christ in me. As touching my natural life I am dead, and now I live another life. I live not now as *Paul*, but *Paul* is dead. Who is it then that liveth? The christian. *Paul* therefore as he liveth in himself, is wholly dead through the law: but as he liveth in Christ, or rather as Christ liveth in him, he liveth by another life: for Christ speaketh in him, liveth in him, and exerciseth all the operations of life in him. This cometh not now of the life of *Paul*, but of the life of the christian and regenerate person. Therefore thou malicious spirit, where I say that I am dead, now slander my words no more. And thou that art weak, be not offended, but distinguish and divide this matter rightly. For (as I said) there are two lives: to wit, my natural life, and the life of another. By mine own life I live not: for if I did, the law would have dominion over me, and hold me in captivity. To the end therefore that it should not hold me in captivity and bondage, I am dead to it by another law: and this death bringeth unto me the life of another, even the life of Christ: which life is not mine by nature, but is given unto me by Christ through faith.

— Now, how shall these things so contrary and repugnant, be reconciled together, that sin in us is no sin? that he which is damnable shall not be condemned? that he which is rejected shall not be rejected? That he which is worthy of the wrath of God and everlasting damnation,

damnation, shall not be punished? The only reconciler hereof is the mediator between God and man, even the Man Christ Jesus, as *Paul* saith, *There is no condemnation to them which are in Christ Jesu.* Ch. 3. v. 6.

— So here faith only maketh us sons of God, born of the word, which is the womb of God, wherein we are conceived, carried, borne, and nourished up, &c. By this birth then we are made new creatures, formed by faith in the word: we are made christians, children and heirs of God through Jesus Christ. Now, being heirs, we are delivered from death, sin and the devil, and we have righteousness and eternal life. Ch. 4. v. 7.

Gal. 5. 12. *Would to God they were cut off that do disquiet you.*

— Here riseth a question: Whether it be lawful for a christian to curse? Why not? howbeit not always, nor for every cause. But when the matter is come to this point, that God's word must be evil spoken of, and his doctrine blasphemed, and so consequently God himself, then must we turn this sentence, and say: Blessed be God and his word, and whatsoever is without God and his word, accursed be it: yea though it be an apostle, or an angel from heaven. So he said before in the first chapter: *Although we or an angel from heaven preach otherwise unto you, than that which we have preached, let him be accursed.*

Hereby it may appear how great a matter *Paul* made of a little leaven, which for the same durst curse the false apostles, who in outward appearance were men of great authority and holiness. Let us not therefore make little account of the leaven of doctrine: For although it be never so little, yet if it be neglected, it will be the cause that by little and little the truth and our salvation shall be lost, and God himself be denied. For when the word is corrupted, and God denied and blasphemed (which must needs follow if the word be corrupted) there remaineth no hope of salvation. But for our parts, if we be cursed, railed upon, and slain, there is yet one that can raise us up again and deliver us from the curse, death and hell.

Wherefore

Wherefore let us learn to advance and extol the majesty and authority of God's word. For it is no small trifle (as brainfick heads surmise at this day) but every tittle thereof is greater than heaven and earth. Wherefore in this respect we have no regard of christian charity or concord, but we sit as it were on the judgment seat, that is to say, we curse and condemn all men, which in the least point do deface or corrupt the majesty of God's word: *For a little leaven maketh sour the whole lump.* But if they leave us God's word entire and sound, we are not only ready to keep charity and peace with them: but also we offer ourselves to be their servants, and to do for them whatsoever we are able: if not let them perish and be cast down into hell: and not only they, but even the whole world also, so that God and his pure word do remain. For as long as he remaineth, life, salvation, and the faithful shall also remain.

Paul therefore doth well in cursing those troublers of the *Galatians*, and in pronouncing sentence against them, to wit, that they are accursed with all that they teach and do, and in wishing that they might be cut off, especially that they might be rooted out of the church of God, that is, that God should not govern nor prosper their doctrine nor their doings. And this cursing proceedeth from the Holy Ghost. As *Peter* also in the 8th of the *Acts* curseth *Simon the Sorcerer*: *Thy money and thou perish together.* And the holy scripture oftentimes useth cursing against such troublers of men's consciences, and chiefly in the psalms: as *Psal. 55. Let death come upon them: let them go quick into the pit of corruption. Also, let sinners be turned down into hell, and all they that forget God.*

F I N I S.

